

# FORTH



APRIL 1950

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# Food for ...thought ...praise ...prayer



VARVARA — when found by  
Foster Parents' Plan for  
War Children in Greece

VARVARA — after months of re-  
ceiving help from Foster Par-  
ents' Plan for War Children

## "I WANT A BLUE EYE..."

This is Varvara, a twelve-year-old Greek child. Her father and mother starved to death during World War II. Varvara was eight years old when she witnessed this ghastly death of her parents. She still talks about it. Three years later, during the civil war in Greece, Varvara was hit in the cheek by a mortar shell. She lost her right eye completely, and the vision in her left eye has been greatly impaired. Yet life holds great joy for Varvara: a hair-bow, a dress, a spoon, a meal—things hitherto unknown to this little girl. To say nothing of plastic surgery for her face. This means a series of operations, but eventually all the shell fragments will be removed and horrible infections cleared. Then Varvara will be able to wear an artificial eye. Although her left eye is brown, Varvara says joyfully, "I want a blue eye!" She says she loves Americans, "they are fixing my eye and my face, and they help children everywhere, not only Greece, Italy, France . . . everywhere."

This child is but one of thousands who have been maimed and disfigured by war. Funds are needed for plastic surgery, artificial eyes, and prosthetic limbs.

You alone, or a group can help the thousands of children now in desperate need overseas, by becoming a foster parent. You will receive a case history and photograph of the child. Correspondence through our office is encouraged.

The Plan is helping children of fourteen different nationalities in Greece, France, Belgium, Italy, Holland, England, Czechoslovakia and China. By aiding these children you are working for the greatest aim of all—for peace.

The Foster Parents' Plan for War Children does not do mass relief. Each child is treated as an individual with the idea that besides food, clothing, shelter and education, the child will live in the homelike atmosphere and receive the loving care that so rightfully belongs to childhood.

EDNA BLUE, International Chairman

### Partial List of Foster Parent Groups

Episcopal Home for the Aged, Alhambra, California; St. Paul's Episcopal Church School, Kansas City, Missouri; St. Paul's Episcopal Church Woman's Auxiliary Council, Cleveland Heights, Ohio; United Christian Youth Movement.

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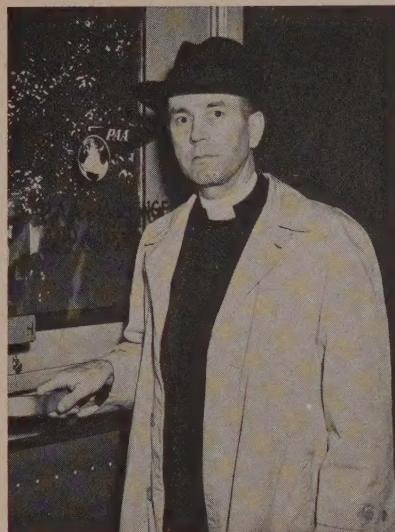
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## Turning the Pages



Pan American Airways Photo

BISHOP John Boyd Bentley, Vice President of National Council, boards Pan American Clipper for Brazil, where on March 12 he took part in consecration of Egmont M. Krischke in Bagé (FORTH, Jan., page 13)

MARCH 12 was a great day in the Episcopal Church. More than 670 radio stations, one of the largest and most far-reaching networks ever arranged, carried the Presiding Bishop's voice into practically every parish and mission church in this land as a part of their morning worship. This network covered not only continental United States but extended to Alaska, Puerto Rico, and the Hawaiian Islands. Even churches unable to hear the radio participated by using transcriptions and phonograph records, of which some six hundred were distributed in response to particular requests.

The Presiding Bishop's broadcast was the culmination of the two and a half months' ONE WORLD IN CHRIST effort to implement the Church's enlarged Program approved by the 1949 General Convention. While FORTH goes to press before any tangible results of this program are known, there was every indication that Episcopalian everywhere were aroused to the opportunity facing the Church as never before in this generation. It is undeniably one of the real signs of hope in the world today.

Continued on page 2



## A METEOR FOR HIS MASTER

DAVID BRAINERD streaked through the Colonial wilderness—"from towns to timber and from timber to towns"—riding "but a little ahead of death, his love of Christ outshining his love of a woman, burning himself out in the quest for souls... to become the 'morning star of the missionary movement.' ..... \$3.00

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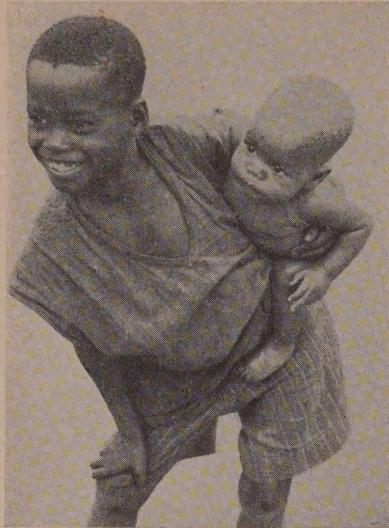
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They are more lucky than most victims of leprosy. Many, many others go neglected and uncomforted. They are the unloved and lonely ones who need your Easter gift to help bring them **from death to life!** Your gift of eight pennies a day—thirty dollars for one year—will bring a year's food, shelter, medical care and Christian love to some child who suffers from leprosy.

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File F-Apr.  
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## Turning the Pages

Continued from page 1

### Council Meets

The annual meeting of the National Council, February 14-16, rejoiced at the presence again of the Presiding Bishop, fully restored to health after his recent illness.

Being the annual meeting, the Council re-elected as Secretary, the Rev. C. Rankin Barnes and appointed as Assistant Secretaries, Mrs. Johanna L. Lally and Miss Maud McCausland. It also adopted an operating budget for the first half of 1950, deferring until the meeting on April 25-27 when returns from the ONE WORLD IN CHRIST campaign will be available, the adoption of the budget for the year.

The Council in a message to the Church expressed its confidence that "our people have every intention of meeting this need . . . [and] that the remaining amount necessary to achieve our goal will be forthcoming."

The Presiding Bishop appointed the Rev. Arnold Purdie as Executive Secretary of the newly created Division of Health and Welfare Services in the Department of Christian Social Relations. As Assistant Secretary in the social relations department since 1947, Mr. Purdie has been largely responsible for the development of this aspect of the Department's work. With the greater opportunity afforded by the new divisional status it is anticipated that this important phase of the Church's Mission will receive the attention which it merits. Mr. Purdie is author of the recently published pamphlet, *Episcopal Social Welfare Today*.

### Davis Photographs Liberia

Some of the best pictures ever to come out of Liberia are reproduced in this number (Cover and pages 14-17). They are the work of Griff Davis, a young Negro photographer who has been in Liberia for several months past. He is known to readers of FORTH as the photographer of the pictures illustrating the article on the Church's ministry to deaf mutes in the September, 1949, issue. More of his Liberia pictures will appear in later issues.



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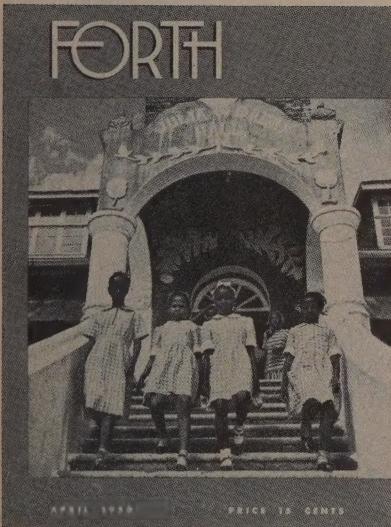
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APRIL 1950  
Editor WILLIAM E. LEIDT

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Griff Davis from Black Star

**THE COVER.** Julia C. Emery Hall, Bromley, Liberia, is one of Church's schools in that country. For more about Church's work in Liberia, please turn to pages 14-17

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## Ministrations of Church Flown to Wake Island

"WAKE Island is one of the most isolated of all the small outcroppings of earth to be found in the vastness of the Pacific," writes the Rev. Frederick A. McDonald, rector of St. Clement's Church, Honolulu. "Two thousand and seventy airline miles west of Hawaii, it is nearest the Marshall Islands, which lie southward 480 miles. For years regarded only as uninhabitable and a hazard to navigation, with the advent of the Air Age it became an immensely important spot for both defense and commercial purposes."

As the world well knows, the importance of this small island led to one of the costliest battles of World War II.

At present Wake is under civil control. Four hundred persons have been stationed there by the Civilian Aeronautic Authority, as well as a group of Gilbert Islanders, who are among the best workers in the world.

Here, on this island, among these people, the Church is now laying the foundations for an active ministry. In October, 1949, General Convention placed Wake under the jurisdiction of the Missionary Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy. He immediately arranged to send a priest to Wake once a month, to help strengthen and develop the work which an active layman, Richard Drews, the medical technician, began earlier this year.

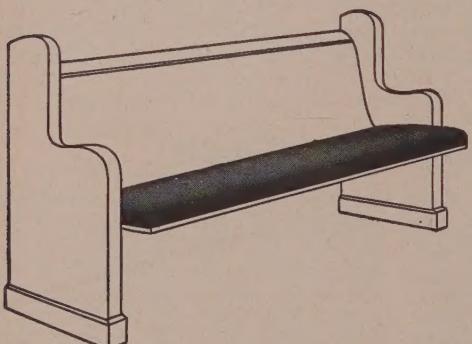
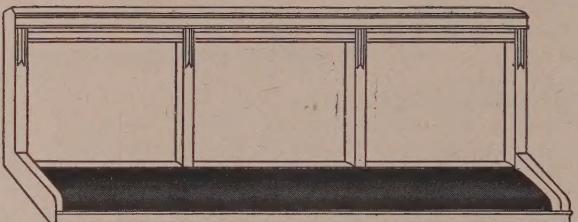
In December, 1949, the Rev. Frederick A. McDonald left Honolulu to make the first of these visits. "It was a memorable experience," he writes, "—the flight in a DC-4 . . . the stop at Midway with its brief opportunity to become acquainted with the aloof, imperturbable gooney bird . . . the surprise of finding Wake Island to be not only a coral sandpit, but three quite lengthy islets, ringing a richly green and blue lagoon . . . the surprise of seeing so many relics of the heroic battle fought under Major Devereau's determined and deadly direction . . . ships rusting on the beaches, planes wrecked in the bushes, bomb craters everywhere, the very extensive honeycomb of underground fortifications of the Japanese . . .

*Continued on next page*

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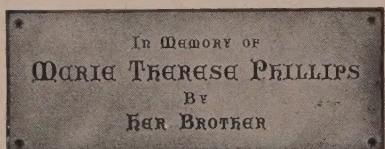
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### APRIL

- 2 Palm Sunday
- 7 Good Friday
- 9 Easter Day
- 19 Consecration of the Very Rev. Edward Welles as Bishop of West Missouri. Holy Trinity Cathedral, Kansas City, Mo.
- 21-24 Executive Board, Woman's Auxiliary. Seabury House, Greenwich, Conn.
- 25-27 National Council. Seabury House
- 30 Nationwide Corporate Communion of Youth

### MAY

- 5 May Fellowship Day
- 7 Church of the Air. Columbia Network. 10:30 a.m., E.S.T.
- 7-14 National Family Week
- 13-14 Diocesan chairmen of laymen's work, Provinces I, II, III. Seabury House
- 14 Rogation Sunday
- 15-17 Rogation Days
- 18 Ascension Day
- 28 Whitsunday
- 30 Memorial Day
- 31 Ember Day

CHOSEN FOR THE 1950

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## Flown to Wake Island

Continued from page 4

the surprise of seeing a magnificent landing strip, capable of serving the largest planes built, and the excitement of being on the first plane to take off on this admirable engineering project, which is not yet completely finished."

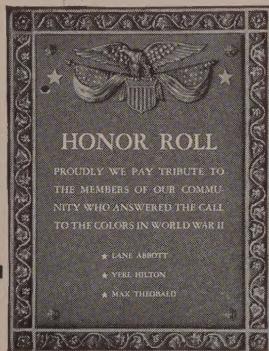
Upon his arrival he was introduced to the results of Richard Drews' remarkable work: the white quonset chapel, repaired and in active use; the growing congregation; the Sunday School of eighteen children; and the colorful choir of Gilbert Islanders.

On Saturday evening Mr. McDonald held a service for forty-eight of these people. On Sunday at six a.m. he celebrated the Holy Communion, and at seven he was on his way back to Honolulu.

"Most cheering," he wrote upon his return, "was the awareness that among those who inhabit this strategic soil, there are many who are growing in the knowledge of Him who is the Creator of men and sole Author of what peace and abundance in life we may have."

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# This Gift of Hope



GEORGE MATHESON wrote, "O Joy, that seekest me through pain." To many this is a strange statement, but the Christian recognizes here a vital truth. Good Friday and Easter are inextricably connected. The ministry of the Christ led inevitably to the joy and the victory of Easter-tide. The heroisms, the devotion, the complete self-sacrifice of Calvary are a part of Easter, just as without Easter there would have been no eternal meaning for Good Friday. The Christian is not exempt from the trials, the temptations, the death which confront all mankind. Indeed because he is a Christian, he will feel these more intensely than other men. With the love of God and of his fellows in his heart, he will feel the burden of the world's suffering and sin. Only in the consciousness of tragedy and of despair can he fully understand the redeeming and conquering love of God which brings us the gift of hope.

So it is that the true Easter is not found by all. The Easter-only worshipper cannot know joy because he has missed the discipline and the reality of Lent. The man or the woman who lives merely for surface and selfish pleasures cannot understand the depth of the Gospel.

*He is Risen* must be heard in conjunction with the words *If a man will come after me, let him deny himself*. Eastertide is a wonderful gift of God, but because this is true, it cannot carelessly be taken for granted. The Christian will view our distraught and fearful world with open eyes. Then in consecration to the will of God he will strive to do something about it. With realism and yet with radiance he will serve God and man, because the issues and the goal are clear. *Alleluia! He is risen.*

*Henry K. Shimer*

PRESIDING BISHOP

# Chinese Church Holds the Faith

By the Rev.

**ALFRED B. STARRATT**

LONG before the Communist army had drawn near Hankow, the foreign missionaries of the Episcopal Church in the diocese had made their decision. Bishop Stephen Tsang had called us together in his office beside the ruins of the bombed out cathe-

• The Rev. ALFRED B. STARRATT, rector of St. Paul's Church, Stockbridge, Mass., was assistant professor of New Testament at Central China College, Wuchang, 1947-1949.

dral and we had all had our say. There was no debate on the issue. We had come to China to serve Christ and to serve the Chinese people in His name. The men coming down from the north were also Chinese, and they too needed to hear the Gospel. Despite the advice of the United States Consul, no one suggested that we should leave. One of the older women said, "I have spent most of my life serving our Lord in China. If it should now be my privilege to die for Him here, then I could ask for nothing better. I want my last resting place to be among the people I love." Words like those, spoken in utter seriousness in a time when no one of us knew what lay in the future, expressed the feelings of every one of

the missionaries who are working for you in Central China.

Thus, in the spring of 1949, the foreign workers in the Diocese of Hankow were all on the job when the Communist armies came rolling into the Wuhan area. Only two missionary wives with children under six years old had departed for Hong Kong at the request of the Bishop.

At Central China University the faculty had more than the possibility of riots and lawlessness about which to worry, as the police and civil administration fled from the city in the wake of the retreating Nationalist army. We felt responsible for our Christian students. Should we advise them to join in the general

*Continued on next page*



STUDENTS at Hua Chung University, Wuchang, China, meet Communism with increased study and practice of Christian faith



MISSIONARIES are staying, in spite of Communist government, to guide and serve in Central China's vigorous Church



NURSERY SCHOOL of Church of Holy Nativity, Wuchang, is being continued under government's religious toleration policy

## Chinese Church . . . . . continued

rejoicing over the end of a corrupt administration? We, like them, did not like totalitarian government and militant atheism. But the regime with which we had been living had been totalitarian in many of its most important policies and the corruption associated with some of its leaders was a denial of God.

### Some Evidence of Good

The new regime had already given evidence that it was actively concerned to right some of the age-old injustices of the Chinese social system and we could not help but share the feelings of the students that, for a short time at least, the people would benefit by a change in rulers. Should we then say nothing against their joining in the celebrations of welcome? We had lived with them under the Kuomintang. We had had to protect students from the secret police. We could understand why they called the coming Communists the People's Liberation Army.

But if we didn't discourage participation in the celebration, was there not danger that these young Christians might be swept off their feet and forget that the Christian religion stands for something more important than, and greater than, Communism? And if we did tell them not to take part, would we be responsible for the martyrdom

of our young men and women? We felt sure that their actions would be noted.

The Nationalist collapse in the area came before the faculty had reached a decision on this problem, and the students provided their own answer. On the very night that the Communists marched into Wuchang, the Christian students of Hua Chung University met together for a worship service in which they reaffirmed their loyalty to Christ. Without the advice or assistance of any member of the faculty, they took a stand for the Gospel.

### A Witness to the Community

That night, and for the next three nights in a row, they filled the chapel with Christian students while the non-Christians were out enjoying the celebrations in the city. They knew what such action might cost. They were ready to pay the price. The flame that had been burning on the altar of their hearts was now carried on, a torch for all the community to see.

Out of such services grew a series of Christian study groups that were concerned with two things: the study of Communism, and a more serious study than they had ever undertaken before of the meaning of the Christian Faith.

The students felt that if they are to live as Christians in a Communist

country they must understand the ideas that are the driving power of the new government. They wanted to know about the areas of service in which they as Christians could wholeheartedly coöperate with the government. They were ready to give enthusiastic support to the projects for social service, for land reform, and to its passion for social justice, service, and discipline of self for the good of others.

### Understanding the Opponent

They also knew that there are errors in Communism which can only breed misery for the people. They wanted to understand these so that they could work to correct them by any legal means at their command. They did not want to be, like so many in the West, so frightened by Communism that they would be afraid to study it and would fall into the mistake of using the word as a means of rallying the forces that are afraid of freedom.

Our Christian students also wanted a more thorough understanding of their faith. They knew that men can not oppose intelligently something that they have never tried to understand. They also knew that one can not defend intelligently something that one has never taken the time to see clearly and as a whole.

It was only a short time after the Communists had moved in that our students discovered that the "god" opposed by the Communists they met was not the Christian God, but

Continued on page 26

# Every Day Has Been an Adventure

MARY VITA BELTRAN REPORTS FROM MANILA HOSPITAL

"*J*DID not know that being principal of a school could be so exciting," writes Mary Vita Beltran, twenty-nine-year-old head of the Nurses Training School at St. Luke's Hospital, Manila.

Eight months ago Mary Vita returned to the Philippines after two and a half years of study in America, in preparation for her new work; study made possible by a grant given by the National Executive Board of the Woman's Auxiliary. Now in firm possession of a Bachelor of Science degree from Columbia University, and a Master's degree in Nursing Education from Teachers College, Mary Vita is converting her knowledge into practice.

There are ninety-eight girls in the St. Luke's nursing school, young, enthusiastic, and interested in almost anything new. Mary Vita, not much older and just as enthusiastic, is keeping them extremely busy.

"I share the work with a group of wonderful people, without whom I'm sure little or nothing would have been accomplished. For the first time, a group of supervisors and I are having fun thinking together as a guidance committee. We are experimenting in group work based on activity interests. At first this was regarded with some indifference and skepticism, but since the interior decoration group began humanizing the shabby visiting room, people have sat up and taken notice.

## Glamor Is Added

"I wish you could see the leaf center-piece and the rock garden that the girls made to glamorize the newly painted black round tables. An American friend helped them catch the idea, and now they can hardly wait to try new ones. One of the girls has enlivened the once-draped porch by hanging air plants that she cultivated herself. Recently a group



HEAD of Nurses Training School at St. Luke's Hospital, Manila, P. I., Mary Vita Beltran, caps nurses. Her training in America was made possible by Woman's Auxiliary

went out and bought new draperies for the windows. I hear they will make matching lampshades too.

"Last October the girls organized themselves as a junior woman's club to raise money for a health project in the slum district beside the hospital. They did this by giving a benefit barn dance. I thought the decoration committee worked the hardest and had the most fun. They transformed the basement of the building they had rented into a real barn, complete with chicken nests, haystacks, a goat, a bull, and a carabao. Altogether they made five hundred dollars.

"Of course they are impatient to see something done with the money, but we explained that it takes careful thinking and planning. We thought we would first make every effort to establish good will with the people we want to help, so we called on the mayor and the director of the Manila Health Department. They now send two sanitation inspectors

to go with a group of girls to visit houses in the slums every Thursday evening.

"Representatives from the first, second, and third year classes are exploring a film library for materials that can be used for a children's program. The supervisor of the children's ward and I are planning to start a children's health program. We have already started health records of families, and later on, under careful supervision from doctors, will administer vitamin treatment.

## Progressive Education Applied

"When I began to teach, I was eager to try some of the wonderful ideas I had learned abroad, but wondered how I could do it. Well, I'm beginning to think that progressive education was especially developed for nursing education. Using the technics of human relations carefully, we are able, slowly but steadily, to introduce the concept of total health care for individuals to the supervisors and head nurses in the wards, who are directly responsible for clinical teaching.

"The first year students and I have discovered so many interesting things in our round table discussions in nursing arts. We have also learned to 'feel' our problems after our many field trips in the city. Two new subjects are being experimented on in the curriculum: social group work for the seniors, and conference on international affairs for the second year students.

"Comments from visiting lecturers and professors that the students are alert, responsive, and a joy to teach, make the long hours of work and the many trials really worthwhile. It is hard to believe that I have been home for eight months now. Yet every day has been an adventure, filled with new happiness, new lessons to learn."

# Work Camps Build In

AMERICAN GIRL SPENDS SUMMER



INTERNATIONAL fellowship grows as Americans and Europeans work together

• Summer offers the college man and woman an especial opportunity for a variety of experiences: settlement work in large cities, vacation Bible schools in rural areas, work in migrant labor camps, internships-in-industry, and work camps at home and overseas. In the accompanying article, JOAN FILLMORE, a junior in Smith College, Northampton, Mass., and a parishioner of Calvary Church, Tarboro, N. C., tells of her experience in a work camp in France last

summer. More information about summer opportunities is given in the pamphlet *This Summer?* available free from the Woman's Auxiliary, 281 Fourth Ave., New York 10, N. Y.

HIGH in the Cevennes, there is a village, Le Chambon-sur-Lignon, small, quiet, and peaceful under a French heaven. The group of young people who met in New York that June morning had all heard of it. None of us had ever been there, and not all of us were going. Some were going to Germany, or to Italy, or to England, or Finland, or even Greece. But I was going to Chambon.

It was a hot morning in June and we were gathered in the office of the Congregational Christian Service Committee to hear reemphasized the many facts and ideas that had been coming to us through the mail for weeks.

At last we saw Joe Howell, tall and lean, quiet and intense, and all the others who spent long tiring hours to make possible an interna-

tional Christian fellowship through the idea and practice of a work camp.

"On your shoulders," each speaker seemed to say, "rests the future, not merely of your own country, but of the world. The World Council of Churches, which sponsors these many camps, does so in the belief that through Christian fellowship and love a peaceful world will be secured."

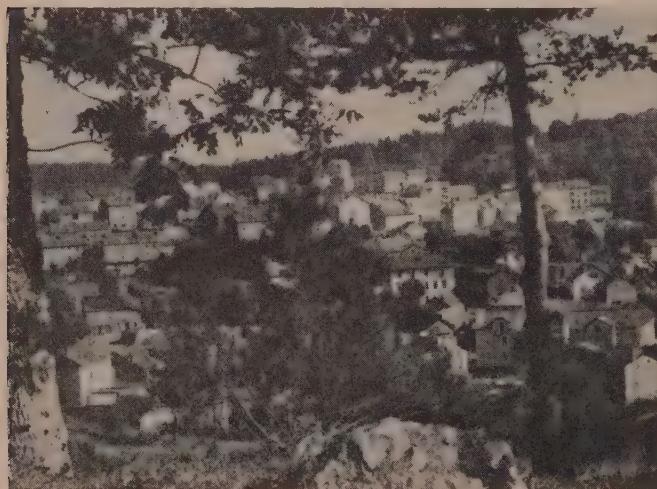
This was not all we heard. We were told about foreign currency, about European travel. We were given stacks of reading matter on the North Atlantic Pact, the Marshall Plan, racial relations, the refugee problem. "You are envoys of peace," they all said. "It is up to you."

And how was it to be done? I will tell you.

It was through the idea of a work camp.

Chambon had long stood before us all like a beckoning star. And all of a sudden we were there. The little French train, the Micheline, made the long climb into the French

• By JOAN FILLMORE



CHAMBON, France, is scene of one of many European work camps. Here American young people spent summer working at nearby college



RAILROAD was one of projects at Chambon. Furnace, tennis courts, and drainage system also were built at college

# ternational Friendship

## HELPING AT FRENCH COLLEGE

mountains and came wearily to rest at a small station, so strange and yet so familiar to us all. We piled out, rucksacks, suitcases, cameras, rumpled clothes, American accents, and all, amid the curious glances of the French passengers. We were greeted by Howard Buckley, who was to be the American director of the camp (the French director was Jean Pierre Hammel), and an Austrian boy, Gerald, who spoke no English.

Then we climbed the long hill through the pine trees, under the hot summer sun, full of expectancy and anticipation. And there we saw the camp. There was Loucee, a large building of rough-hewn stone, the small chapel, the row of olive drab girls' tents further on; that was all. This was all we could see of what was internationally known as *le College Cevenol*. And it was for this school that we had come to work.

We knew that this building was not all. We knew that work camps before had put up prefabricated barracks which had been given to the

school to use for dormitories and classrooms. And where it was pointed out to us, we could see the red tiled roof of the girls' dormitory, *Les Heures Claires* (The Bright Hours), in the distance, through the pine trees.

The site for a work camp could not have been better chosen. The spot was beautiful. We could think of our work clothes and the hard labor to come with genuine anticipation. Our projects, as pointed out to us, were several. There would be a railroad. It would extend from in back of Loucee to a flat stretch on the other side. There would be dirt to be picked and shovelled into wheelbarrows, then dumped into the tiny cars, then pushed by the boys to the end of the line where it would be dumped and smoothed out to make tennis courts. From our orientation by mail and in New York, we knew that athletics in a French school were not only unusual, but almost unheard of. Then there was the furnace, the *chauffage centrale* for Loucee, before this, unheated. It was hard to realize, in the warmth of the summer sun, how desperately



IN LONDON, two Norwegians and American coöperate to help repair English church

cold the college students were in the winter, in the deep snow, many wearing wooden sabots instead of leather shoes on their feet.

Then there would be the badly needed *égout*, the long, deep, wide ditch, on many occasions rocky (as we later found out when plying our picks and shovels) which would form a badly needed drainage system for the barracks.

Then there was the other part

*Continued on page 28*

LMORE



COMPANIONSHIP in spite of language barriers grows as French, German, and American young people work together



INTERNATIONAL KIBITZERS ponder chess problem. Discussion groups and common worship contribute to friendship and understanding



# Connecticut Rec

## PRIEST SPENDS VACATION

• By the Rev. George L. Fitzgerald

**WOMEN** cook meal at Niobrara Convocation, annual conference of South Dakota Indians. Convocation was one of high points of summer spent in mission field by the Rev. George L. Fitzgerald

**N**OW that spring has rolled around again, the seashore, the mountains, and the meadows begin to loom, large and tempting, upon the horizon. And it won't be long before such dreams of summer become reality.

There are all sorts of vacations, and the best are not necessarily the laziest. Last summer I spent one of the happiest vacations of my life at work among the Sioux Indians in South Dakota. It came about quite naturally. I am a city rector. Like many city rectors, caught up in the regular round of parish duties, I have often felt far removed from the Church's missionary work. The desire to bridge this gap, to participate more fully in the over-all work of the Church, led me last summer to ask for a leave of absence, in addition to my regular summer vacation.

### Flies to South Dakota

Armed with three free months and a fast low-winged plane, which I had learned to fly two years ago, I left Westville, Conn., and headed for the Indian missions in South Dakota, where the need for clergy is very great.

There, under the supervision of the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota, and the Rt. Rev. Conrad Gesner, Bishop



**FLYING** his own plane, Mr. Fitzgerald easily covered South Dakota's vast distances. Pictured above with him are Mrs. Harold Jones, wife of Indian priest, and her daughter

Coadjutor, I helped with the work among the Sioux of seven reservations: Lower Brule, Crow Creek, Pine Ridge, Rosebud, Standing Rock, Sisseton, and Yankton, which cover an area of some 77,500 square miles.

Bishop Gesner had arranged that I should take the vacant parish of Grace Church in Huron. When I arrived, I found that the Bishop, not knowing just what kind of a man was doing this unusual thing, had explained that I would be on vacation and available only for Sunday services. This, of course, was not my intention or desire, and I had a grand time calling on virtually all the members of the parish in short order. They were a great joy to me. Clergy have been scarce and pastorates short, and the people were

exceedingly appreciative. We always had large congregations in spite of the hot summer.

I soon found that I could cover the entire parish adequately and do a good deal of traveling to the reservations during the week. In that territory, where distances are so great and priests so scarce, my plane was a great blessing; it enabled me to reach many ordinarily deprived of the regular ministrations of the Church.

### Attends Niobrara Convocation

One of my first trips, this one by automobile, took me to the famous Niobrara Convocation, the three-day annual camp conference of the Sioux in South Dakota. I had long wanted to attend this Convocation, and it

• THE REV. GEORGE L. FITZGERALD is rector of the Church of St. James the Apostle in New Haven (Westville), Conn., and chaplain of the Connecticut Civil Aeronautics Patrol.

# Fitzgerald Is Flying Eagle

## SOUTH DAKOTA INDIANS

• FITZGERALD •



UNUSUAL summer vacation brought Mr. Fitzgerald into contact with Church's missionary work among Indians. These men at service during Convocation are typical of many devout congregations



CONGREGATION at Iron Lightning worships in one of many isolated chapels scattered over seven reservations. Scarcity of clergy makes frequent, regular ministration difficult

was an unforgettable experience. This year it was held on the Rosebud Reservation at Parmalee. I arrived late at night, having driven 450 miles, and was put in the tepee usually reserved for more distinguished visitors.

When I awoke in the morning, I found myself in a great camp of tents on a vast plateau. There were more than one thousand Sioux, many of whom had come hundreds of miles in trucks, jalopies, wagons, and on horseback. They had brought with them their annual offering for their Indian work, which amounted to \$8,326.

There was a service at six-thirty, attended by all the Sioux. The service, in the Dakota language, was very impressive, and it was wonderful to hear the people sing the vari-

ous parts without the aid of any musical instrument.

### Given Indian Name

During the following weeks I visited all the other reservations, and my unusual means of transportation rapidly earned me the name of Flying Eagle. I spent several days on the Cheyenne Reservation with my friend, the Rev. Harold Jones, the Indian superintending presbyter, and his lovely wife. Mr. Jones has charge of eleven chapels, and is assisted by only one priest and four or five Indian catechists.

I accompanied him on his long week-day trek to the west. We travelled 269 miles to reach two Indian chapels at Iron Lightning and Cherry Creek. He conducted the

service at Iron Lightning, and interpreted while I spoke in English. At Cherry Creek I took the service in English, and once again he acted as interpreter. Here he also baptized a two-week-old baby. Later, back at Huron, I baptized four children and learned that almost half the Sioux are baptized in our Communion.

### The Summer Is Over

As the summer progressed I made regular visits to Redfield, fifty-three miles north of Huron, and to Gettysburg, 140 miles to the northwest. I baptized children, brought the sacraments of the Church to hundreds of Sioux, and was able to help with many personal problems.

When, all too soon, fall drew near and it was time to leave, the Indians presented me with what is now one of my most prized possessions: a prayer book and hymnal in Dakota: the words in English on one side of the page and in Dakota on the other.

For three months many of these people had received the ministrations of the Church regularly for the first time in their lives. It had meant much to them. And it had meant a very great deal to me. Such an experience should appeal to any priest who is wondering what to do with his summer vacation.

•

Six men were recently graduated from the Central Theological School, Shanghai. Three were ordained deacons in January, two for the Diocese of Kiangsu (Shanghai).

# Church Leads in

IN VILLAGE SCHOOLS, HIGH SCH

All Photos by Griff Davis from Black Star



AMONG Liberia's best primary schools are Church's, though most must work with poor facilities and untrained teachers. Above are girls at Julia C. Emery Hall, elementary school



DEVELOPING Christian leadership is important task of Church in Liberia. Education of people must keep pace with increasing development of country's resources



SINGING farewell song, girls at Emery Hall, Bromley, wave goodbye to visitors (left). Above Florence McClain, valedictorian of her class, speaks at Emery Hall commencement. Listening are Mr. and Mrs. William R. Hughes, Jr., and the Rev. Anson B. Haughton

# American Education

S, COLLEGE, CHURCH TEACHES



CUTTINGTON COLLEGE, Church's outstanding institution at Suakoko, is in process of construction. Its three schools are standard four-year college, school of theology, and program of scientific agriculture. Food produced, including meat and poultry, will supply Church's institutions and be sold commercially



PRINCIPAL of Cuttington College, the Rev. Seth C. Edwards, here with his son, Skippy, and Mrs. Edwards. In addition to his duties as principal, Mr. Edwards also teaches mathematics and Old Testament. At right is newly completed building at college, which contains library, science laboratory, and assembly hall

# Church Carries Gospel Through- out Liberia

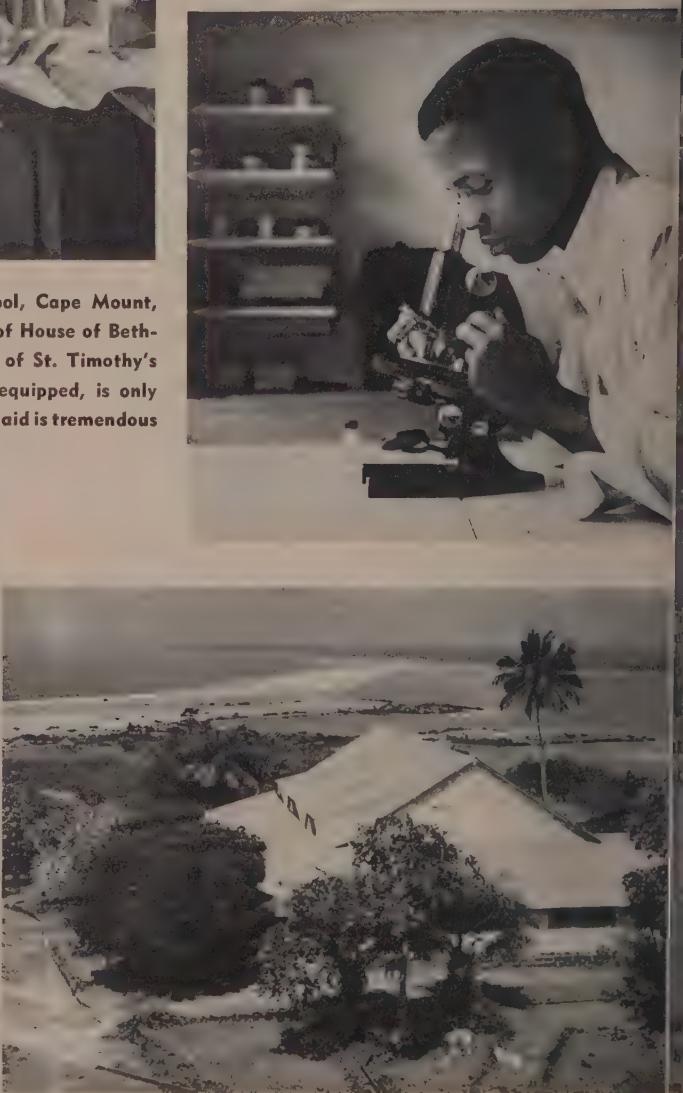
All Photos by Griff Davis from Black Star



**SEWING** is one of many courses taught at Episcopal High School, Cape Mount, in new domestic science building. School includes upper classes of House of Bethany and St. John's School. At right is technician in laboratory of St. Timothy's Hospital, Cape Mount. St. Timothy's, well-organized and well-equipped, is only hospital in northwestern section of Liberia, where need for medical aid is tremendous



**NURSES TRAINING** is taught at St. Timothy's Hospital. Nurses and technicians go out to villages, teach in their turn



**NEED** for Church's ministrations, for medical care, for training in everything from reading to domestic science, is being met by Cape Mount m



HIKING along path in back woods, the Rev. Seth C. Edwards and the Rev. William Vanuui Gray go to celebrate Holy Communion at church in New Georgia. Like many of 121 Liberian churches, this mission can be reached only by walking



EAGER for ministrations of Church, and to give their children Christian training, Liberians, such as this mother and child, are faithful Churchpeople



BELL to worship is sounded at New Georgia mission on old iron gas tank



LONG gifts given to Liberian people Church are self-reliance and self-respect, qualities badly needed as their country develops socially and physically



# Bishop of Canal Zone Rides Banana Lines

• By the Very Rev. RAYMOND T. FERRIS •

**E**ARLY one mid-January morning a small train backed onto a railroad siding in Puerto Limon, Costa Rica. It was a special train, placed at the disposal of the Missionary Bishop of the Panama Canal Zone, the Rt. Rev. R. Heber Gooden, for his annual visitation along the banana lines. The engineer was an Anglican who had asked special permission to drive the Bishop.

At 4:30 a.m. some of the clergy who were to accompany Bishop Gooden boarded the train, which already was filled with about fifty laymen and laywomen, choir members, acolytes, and lay readers.

The little train then chugged down the track a few hundred feet and stopped outside St. Mark's rectory to let the Bishop and his party climb aboard. Accompanying Bishop Gooden were the newly ordained priest, the Rev. William G. Love of St. Mary's Church, Siquirres, the Rev. Charles E. Fish of the Church of the Good Shepherd, San José, and the Rev. William L. Ziadie of St. Mark's Church, Puerto Limon.

## Curious Crowds Gather

The Bishop's train trip was the first trip for passengers after one of Costa Rica's worst floods in twenty years. The waters of the Turrialba River had risen angrily and washed away some of the bridges along the Bishop's route. As the episcopal train progressed, crowds of curious men and boys gathered to watch it crawl slowly over the makeshift bridges which spanned the still turbulent waters of the river.

Like an enormous private automobile, the train stopped in front

of the various churches, all within a hundred yards of the tracks. At each of the eight stops everyone debarked and entered the churches, filled with congregations who often waited hours for the Bishop to arrive.

One church was like a jungle bower. The altar guild, not having any vases, had crammed bright bougainvillea blossoms and croton leaves into every crevice of the building.

## A Whirl of Activities

There was a variety of activity during the twenty-hour train trip. Bishop Gooden broke ground for a new church in Guacino, confirmed candidates at Estrada, baptized infants, and read Morning and Evening Prayer.

St. James' Church, Estrada, was typical of all the missions along the banana lines. Termites, rain, and brilliant sun had destroyed the building. Although the zealous West Indian congregation had begun to repair their church, it was not finished when the Bishop arrived. The back and side walls were unfinished, but this did not deter the congregation, which flocked to the church for a Confirmation service. The four candidates had been prepared by a lay reader and Mr. Ziadie.

A little further up the line the Bishop's special train stopped at Siquirres, where a rectory is being built for Mr. Love. Bishop Gooden ordained Mr. Love to the priesthood at St. Mark's Church, Limon, on January 18.

The eighty mile round trip along the banana lines came to a halt at 12:35 a.m., twenty hours and five minutes after it had begun. It was a revealing trip, witnessing to the magnitude of the work which the Church is doing in Costa Rica.

SPECIAL episcopal train, used by Missionary Bishop of Panama Canal Zone, inches over temporary bridge in Costa Rica



ST. JAMES', Estrada, is visited by the Rt. Rev. R. Heber Gooden (above). Below, the Rev. William G. Love (FORTH, October, 1949, page 19) rings bell made of rail



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• The Very Rev. RAYMOND T. FERRIS has been dean of St. Luke's Cathedral, Ancon, Canal Zone, since 1944.



# Leaves Legacy of Peace

## Letter from Hospital Bed Has Courageous Message

• A LETTER was written by a young veteran in a hospital, four years ago; a letter created by suffering, anguish, and bewilderment. Recently, after four years of struggle, the writer, John Crown, died.

His legacy to the world was an example of courage and a philosophy of life which, in these troubled and uncertain days, plead even more eloquently for the necessity of understanding than the day on which his letter was written.

In this era of precocious technology, hydrogen bombs, guided missiles, and all the additions to the horrors of war that have caused an epidemic of anxiety and tension throughout the world, this pain-wracked boy's prescription for peace among men merits thoughtful re-reading.

MY name is John Crown. I am a paraplegic at Halloran General Hospital. My physical wounds are very small in comparison with my spiritual wounds. I have come back from death to a world that I no longer care for. I, who have been engaged in the great struggle to save the world from tyranny and having seen my comrades die for this cause, can now find no peace in the world or in my country.

Having lived close to death for two years, the reasons why there is no peace seem infinitesimally flimsy. Russia wants the Dardanelles, Yugoslavia wants Trieste, the Moslems want India, labor wants more wages, capital wants more profit, Smith wants to pass the car in front of him, Junior wants more spending money. To these, I say, is it necessary to kill and cripple human beings for these petty gains?

Anyone who thinks a human body is so cheap that it can be traded for a tract of land, a piece of silver, or a few minutes of time should be forced to listen to the moans of the dying night and day for the rest of his life.

All the troubles of the world originate in the common man. The selfish and greedy ways of nations are just the ways of each individual man multiplied a hundredfold. When the morals of the common man drop, so do the morals of the nation and of the world.

As long as our individual morals remain at a low ebb, so will be the world. Until each of us stops "hogging the road" with his car, stops fighting over the seat on the bus, stops arguing over who is going to cut the grass, there will be no peace in the world. If man wishes peace again, he must return to the great Commandment, "Love thy neighbor as thyself for the love of God."

*Reprinted from The New York Times.*



AT GUACIMO, bishop breaks ground for new church (above). Train, like private car, stops near churches for visitations



LARGE and enthusiastic congregations fill churches, wait patiently for their bishop. At St. James', Estrada, people are rebuilding church damaged by sun, rain, termites

# Church Cap-

## Expanding



WHOLE CONGREGATION participates in baptisms at St. Philip-in-the-Fields, Oreland, Pa. Service includes singing, address on meaning of baptism. Many are baptized each time



RECORD GROWTH of Oreland, Pa., from 106 to more than 5,000 in ten years is opportunity which Diocese of Pennsylvania has met by providing vicar and debt-free building

20

EVEN in these years of rapid community growth, to increase in population from 106 to more than 5,000 in ten years is no small feat for a city suburb. Yet that is what Oreland, Pa., a suburb of Philadelphia, has done since 1940.

The Diocese of Pennsylvania was aware of Oreland's growth, and of the opportunity it presented to the Church. Determined to provide tools for an adequate ministry, it sent a resident vicar, the Rev. Joseph Tatnall, to Oreland, and constructed a debt-free building, St. Philip-in-the-Fields.

The work and worship of St. Philip's is designed to unite the whole congregation into one Church family. This spirit is well represented in the traditional services of baptism. Everyone shares in the semiannual public services, at which more than ten people are baptized at a time. They begin with a procession to the sanctuary, where, following the lessons of the first part of the Baptismal Office, Mr. Tatnall speaks on the meaning of baptism.



VICAR'S WIFE, child psychiatrist, is in charge of nursery school, filled to capacity

FORTH—April, 1950

# res Rapidly City Suburb

The remainder of the service, at the font, is interspersed with congregational singing. Afterwards, everyone eats a community supper.

Oreland is teeming with children, and St. Philip's Church School is filled to capacity, especially the 11:00 nursery kindergarten, which is supervised by the vicar's wife, Louisa Jansen Tatnall, M.D., a specialist in child psychiatry.

Another outstanding feature of St. Philip's is its music, directed by an excellent choirmaster and two organists. Before the end of rehearsals in the summer, the adult choir presents a musical comedy or opera.

Now almost four hundred men, women, and children take part in the life of St. Philip's. They plan expansion, with the construction of a vicarage and a church building. But more than this, St. Philip's is working for the day when it will be an independent parish, so that it can, in its turn, help the diocese to bring the Church's ministry to another area, as it was brought to Oreland.



FAMOUS Smorgasbord dinners draw hundreds from near and far. Here chef Carl Hellman serves the Rev. Joseph Tatnall. Group of 25 to 35 years of age support parochial life



PITCHING IN together, men paint window frames at St. Philip's. Simple, functional building at present includes chapel, parish room, church kitchen, and vicar's apartment



Ed. Brinker

ALTAR, carved in Switzerland, once was in private chapel of Bishop of Pennsylvania



Ed. Brinker

FOUR HUNDRED adults and children now take part in life of mission. St. Philip's is eager to attain parish status and help diocese make as rapid advance in other new areas

# CHURCHMEN in the NEWS

## Forward Looking Interpreter of the South

A FEW weeks ago the Louisiana State University Press published a new book which deals with an old subject, racial discrimination in the South. The book is *Southern Legacy*; its author is Hodding Carter.

Newspaperman, crusader, author, and Churchman, Mr. Carter has done many things in his forty-three years. His fingers have been stained with printer's ink since his undergraduate days at Bowdoin College, and literature has been part of his life since his preschool days when he first learned to read at the age of four.

A native of Hammond, La., Hodding Carter has a fierce pride in the South and an equally fierce impatience with the South's social backwardness. His Greenville, Miss., *Delta-Democrat Times* often bristles

with well-written, militant editorials against the racial tensions which permeate the South. In 1946 he won the Pulitzer Prize for editorial writing. His subject was racial tolerance.

His early newspaper days were exciting and often dangerous. His battle against dishonesty and demagoguery occasionally brought threats on his life.

He recalls how one chill Sunday he sat on his front porch in Greenville ready to repel a local office holder who had threatened to kill him. The only time he put his pistol aside was to attend Morning Prayer at St. James' Church, where he is a vestryman.

Hodding Carter's first job in the fourth estate was as a reporter on the New Orleans *Item*. He soon transferred to the United Press in



Hodding Carter

New Orleans and then to the Associated Press. He was discharged from the A.P. for insubordination to a superior with whom he differed. He was advised to leave newspaper work because his temperament was not suited to it.

Instead of quitting, Mr. Carter moved to Hammond, his home town, and set up his own newspaper, the *Courier*. The birth of a newspaper in the depression of 1932 was a struggle, but to keep the *Courier* alive was an even greater struggle. After wrestling with obsolete printing presses and juggling with intricate finances, the *Courier* finally seemed to prosper, but it was a false dawn.

Huey Long, whom Carter fought vigorously, began to clamp down on small newspapers. A year before his death, Long created a State printing board empowered to determine the eligibility of any paper to accept legal printing jobs from counties, towns, and school districts. The first paper to be blacklisted was the *Courier*.

As the pressures increased, Mr. Carter began to feel like a one-legged man running a race with the Twentieth Century Limited. He gave up in the spring of 1936, sold his Hammond paper, and moved to Greenville at the invitation of a group of civic leaders.

The first two years in Greenville were difficult and exciting. He had

*Continued on next page*

## "Tougher and More Thorough"

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## Churchmen...continued

to start a newspaper from scratch in a town which already had a prosperous daily. His enterprise, the *Delta Star*, gave Greenville its first taste of vigorous, modern news coverage, and the people liked it.

The publisher of the *Democrat-Times*, the other Greenville daily, finally sold out to Carter, and the merged papers became the present *Delta Democrat-Times*.

The war was another rugged period for Hodding Carter. In 1938 he joined the Mississippi National Guard as a private. He was commissioned a second lieutenant in November, 1940, and called to active duty.

While on maneuvers in Florida he lost the sight of one eye, and almost lost financial control of his newspaper while on military duty. Editor Carter emerged from the Army as Major Carter after service in the Near East, where he set up editions of *Yank* and *Stars and Stripes*, and a tour of duty with Army Intelligence in Washington.

While in the Army, Mr. Carter began an historical novel, and received a Guggenheim Fellowship to allow him to finish it. He did so during vacations in Rockport, Me., where he spends his summers with his wife, Betty, and their three sons, Hodding, Jr., Philip, and Thomas.

The Carters live in a small white house on a tree-shaded street in Greenville. Mrs. Carter, who was her husband's early business partner, does not go regularly to the *Democrat-Times* any more, but she still edits the paper's Sunday book page. She is a civic-minded woman, who has been president of the Parent-Teacher's Association, and is an ex-president of the Woman's Auxiliary at St. James' in Greenville.

Despite his full schedule on the *Democrat-Times*, Hodding Carter finds time to write articles for such magazines as the *Saturday Evening Post*, *The Ladies Home Journal*, and *Look* (FORTH, January, page 2), and to make an occasional lecture tour. He is a member of the Church's Joint Commission for Social Reconstruction and is on the advisory board of the Graduate School of Journalism at Columbia University.

When Hodding Carter was awarded an honorary Master's degree from Harvard University he was described as a "forward-looking interpreter of the South." This is a fitting title for the author of *Southern Legacy*.

• The Rt. Rev. WILLIAM A. BROWN, Bishop of Southern Virginia, having reached retirement age, has presented his resignation. . . . CAROLYN E. PUNDERSON, president of the Church Periodical Club, died on February 10.

• For reasons of health, the Rt. Rev. STEPHEN C. CLARK, Missionary Bishop of Utah, has been granted a six months' leave of absence. During this time, the Rt. Rev. WILLIAM F. LEWIS, Missionary Bishop of Nevada, will be in charge of Utah.

• THE House of Bishops will convene for its between-Convention meeting in El Paso, Texas, January 9-12, 1951. The Rt. Rev. James Moss Stoney, Missionary Bishop of New Mexico and Southwest Texas, will be host.

## Chung Hua Sheng Kung Hui Elects Three New Bishops

THE Rt. Rev. Robin Chen was unanimously elected the first Chinese Bishop of Wan-gan, formerly the Missionary District of Anking.

Bishop Chen succeeds the Rt. Rev. Lloyd R. Craighill, who resigned as Bishop of Anking last year. Bishop Chen was Bishop Craighill's assistant.

The Assistant Bishop of Shanghai, the Rt. Rev. K. T. Mao (FORTH, May, 1949, page 20), has been elected Bishop of Kiangsu to succeed the Rt. Rev. William P. Roberts, Bishop of Shanghai since 1937.

The Rev. Kimber H. K. Den, rector of St. Matthew's Church, Nanchang, has been elected Bishop of Chekiang.

Mr. Den's thirty-year ministry has been carried on in schools, rural centers, a leper hospital, and a school for the blind (FORTH, January, 1949, page 10). He has been a frequent contributor to FORTH.

The Diocese of Chekiang, organized in 1872, has been under the Church of England.

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# READ A BOOK



## Southern Legacy

To see ourselves as others see us is not a common trait. It is even more uncommon to be able so to describe ourselves that our ways become comprehensible to others. This has been accomplished with more than average success in *Southern Legacy* by Hodding Carter (Baton Rouge, Louisiana State University. \$3).

It is a generally accepted fact that life today in most areas of the world is not what it was before the recent war. From Alaska to Brazil, and from Russia to the Philippines, there is change and upheaval; and new patterns are being substituted for old ones. The same war brought change and upheaval to our own Southland; and the way of life that is being changed, is the way of life that was shattered in the War between the States, but never abandoned.

## Folkways and Folklore

*Southern Legacy* is a study of the manners and customs, the folkways and folklore of the Southern States. It should be read by North, South, East, and West. Its meaning for the Southerner should be to show what needs changing in the South, and why the ways of the South are not always appreciated by other parts of the country. Its meaning for the Northerner should be to show what is good about the South and its ways, and why the New South is so slow in emerging, but emerging it is.

Broadsword virtues is the name Mr. Carter gives to the characteristics he describes. This is done in fourteen chapters of illustration and personal anecdote from his own experience, mostly in Louisiana and Mississippi. The use of anecdote is

*Continued on next page*

## Read A Book . . . cont.

one of the strengths of the book. Too often the matters of relationships of men and of society are couched in sociological terms: in the text of a charter; in the clause of a treaty; or in the language of the classroom or the court of law. Hodding Carter writes of Grandmother, Son McKnight, Dad, Miss Rachel, Eddie Mack, and Clint, to name but a few. In telling their stories, the web of legacies is woven and the strands are frontier self-reliance and violence, with admiration for the man who does not wait for the law, but avenges slights to himself and his children; the Ku Klux Klan recognized as now being perverted; the War between the States resulting in invasion, defeat, loss of wealth, with no Marshall Plan to help rehabilitate the area; cotton and in its wake, slavery, absentee ownership, land erosion; a deep sense of religion readily expressed in camp meetings and revivals; chivalry toward womanhood even when both sexes know they are playing a game; fear and suspicion of outside influences including government and reformers. And interwoven throughout, the problem of race relations, a problem created by the economy of the South and intensified by a war which freed neither white nor slave.

These and other aspects of Southern culture are made very real when seen in the life stories of real people. The Southerner is born and nurtured in a climate that has been little influenced by alien or stranger. He cannot and will not be changed by law. The United States Congress in session until three in the morning is recent proof of this.

### Other Voices in the Land

Mr. Carter hears "other voices in the land." He has seen racial and religious groups working together for some community good. He welcomes industry to the South as a balance for the agricultural economy. He strives for adequate educational and economic opportunity, and political rights for the Negro; for the wounds of discrimination, which he admits, are deepest in the whites.

—A. E. H.

### SOME NEW BOOKS

**The Way to Power and Poise** by E. Stanley Jones (Nashville: Abingdon-Cokesbury. \$1.25)

**We Gather Together:** The Story of Thanksgiving by Ralph and Adelin Linton (New York: Henry Schuman, Inc. \$2.00)

**Holidays for Helpers** by Dorothy W. Andrews (Philadelphia: Westminster Press. 65c)

**The Story of the Prayer Book** by Verney Johnstone (New York: Morehouse-Gorham. \$2)

**The Art of Board Membership** by Roy Sorenson (New York: Association Press. \$2)

**Christ's Victory and Ours** by Frederick C. Grant (New York: Macmillan. \$2)

**The Gospel and Modern Thought** by Alan Richardson (New York: Oxford. \$2)

**New Carols and Songs for Children** by William Grime (Great Neck, N. Y.: Pulpit Press. \$1.50)

**The New Testament Doctrine of the Christ** by A. E. J. Rawlinson (New York: Longmans, Green. \$4.25)

**Signs of Hope in a Century of Despair** by Elton Trueblood (New York: Harper. \$1)

**The Words of Life** by the Rev. Powel Mills Dawley (New York: Oxford. \$1.75)

**What Would You Do?** by Daniel J. Fleming (New York: Friendship. \$2.25)

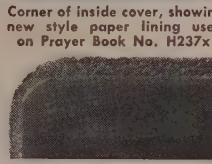


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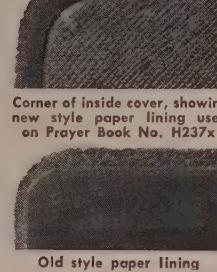
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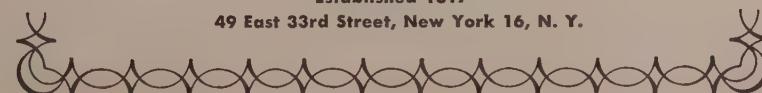
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## Chinese Hold the Faith

Continued from page 8

was rather a small idol stuffed with childish and superstitious ideas. The Book of the Prophet Isaiah would have been very useful to the Communists in spreading their "atheism." But laughing at idolatry does not constitute an attack on the Christian knowledge of God. When the students discovered this they were thankful for what they had already learned of the Christian conception of God and they pursued their theological studies the more earnestly.

## Religious Tolerance Practiced

Despite rumors to the contrary, we soon found that the new government in our area was really determined to practice its announced policy of religious tolerance. It was explained to us that this policy meant that they would allow us to preach and practice our religion and to try to win more converts, while they, on their part, would do all they could to win converts to the idea that religion is nothing more than a dangerous superstition.

One might say that the forces in such a contest are so unequal as to make it almost no contest at all. What can the small resources of the Church do against the vast power of a whole government? But despite this inequality, those of us who worked with Christian students in the middle of Communist China are not anxious about the outcome of the struggle. God is working in and through these young men and women, and they will continue to grow in numbers, influence, and in consecration.

## The Price Is High

Becoming a Christian in Central China has always been a difficult and costly decision. The price of that decision has now gone up, almost to the limit. The students have accepted the new evaluation. They have placed their lives in God's hands and have become, therefore, a people in whom, in a very real sense, Christ is alive and at work. There is no need to fear for the out-

Continued on next page

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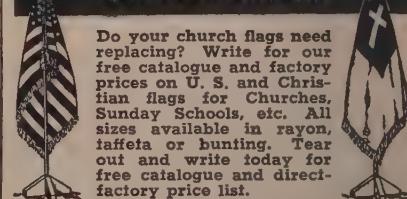
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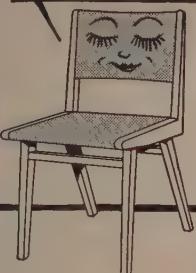
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## Chinese Hold the Faith

Continued from page 26

come of the struggle. One man emptied of self and open to God is the equal of any number of people who struggle along in hot anxiety under their own small powers.

The people who work for you in Central China have, through the help of God, created a Church that is giving without counting the cost. How much longer will it be before we see that God, through the example of the unlimited devotion of His people in the new Churches of Asia, is challenging us to abandon our idea that our Church should be run on what we can spare out of our luxuries?

## The Bond of Common Loyalties

The problem of bringing international peace is basically the problem of creating brotherhood grounded in common loyalties, common ideals, and common aspirations. The Church has done this in China, for there, unshaken by the blasts of propaganda in the cold war, stands a devoted fellowship that is literally and practically united to us in the love of Christ. We are not worthy of them unless we make some drastic changes. Perhaps the increased budget set forth by the 1949 General Convention is the beginning of light growing in the darkness. Perhaps, after all, we shall see our true situation and become a really missionary Church—missionary to the pagans of America, and missionary to the whole world. Let's stop playing at Christianity and begin to do the job! Until we do so we shall not have peace. Unless we do so we may see destruction.

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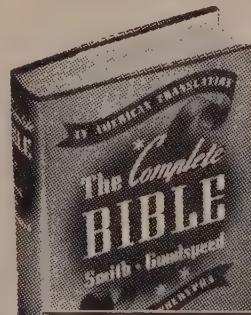
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Continued from page 11

of the project. There was the aspect of friendship and of fellowship. There were the important opportunities for understanding through what we did together, how we acted, what we said at those times when we leaned for a moment, wearily, on our shovels in the heat of the mid-morning and glanced at the French boy or German girl who from weariness did the same. A bond grew up, larger, deeper, more enduring than we could ever have anticipated, from the fatigue we felt in common trudging home from the égout for lunch. And after all, we knew it was this that made the work worth crossing an ocean to do.

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Continued on page 30

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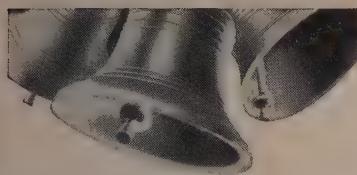


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## International Friendship

Continued from page 28

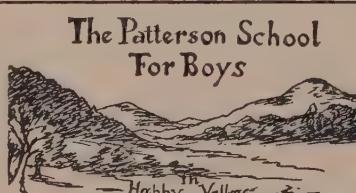
immediate goal toward the fulfillment of which each swing of the pick, and scoop of the shovel was directed: *le College Cevenol*.

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*Le College* was founded on the same principles which drew our group there. And by these principles it has existed. Indeed, if it were not for these, it would long since have failed.

Continued on next page



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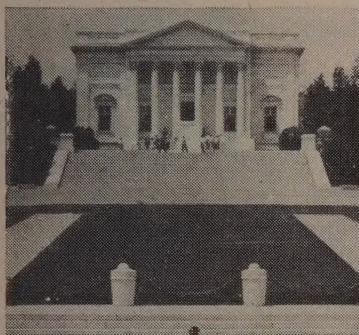
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## International Friendship

Continued from page 30

"But you don't have enough money to build it?" I asked one of the alumni one day when he showed me plans for a new classroom building.

"No," he said, "there is not enough."

"And yet you will bring a work camp here next summer to lay the foundations?"

"Yes," he said, and noting my astonished look, he added, "There is never enough money, but we go ahead anyway, and somehow, when we can really go no longer without it, it is there, our friends have sent it to us."

All this is just one more reason why the summer's work was worth what we all had to give to go there.

### Gains Outweigh Gifts

But on the other side of the coin, there was what we gained: the satisfaction of work well and willingly done, the close friendships made at the camp, and, for me, the friendship of a local French family, into whose home I was invited many times. There were the walks in the woods, and the weekends on which the whole camp went off together, camping on a busman's holiday.

We all found satisfaction in learning a bit more about a language, finding it easier to talk to people, easier to convey our thoughts, ideas, or say a simple, "Pass the butter, please."

Most of the people there must have felt that more had been gained than given. It was so.

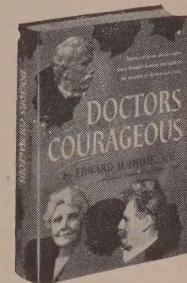
I shall never forget my final evening there, when we drew into a circle, crossed arms, joined hands, and sang, each in our own accent, the French words to Auld Lang Syne, *Faut-il se quitter sans espoir, sans espoir de revoir...*

The stars over the Cévennes were bright that night, as I lay in my sleeping bag on the grassy French earth. I would like to go back to see, and to do it all again. Probably I never shall. My only hope then is that the signpost toward peace which exists there may grow as it has in the hearts of many everywhere. And that some, even, will have the unique experience of being there, as I did.

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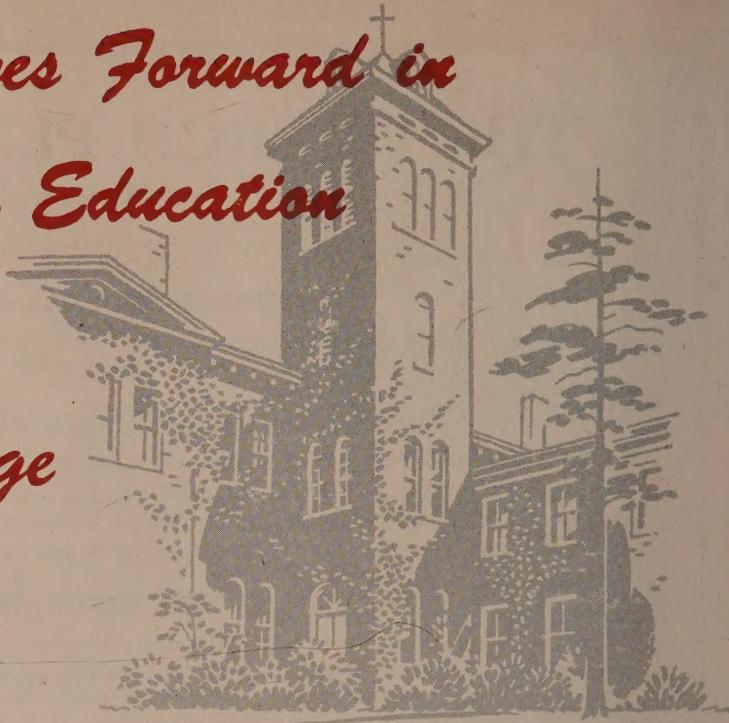
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